

BOSTON, WEDNESDAY, OCTOBER 12, 1836.

ENCOURAGING.—A N. Y. price current states, that "Tobacco has been for a length of time in a very languid state, and that the apathy in regard to every description of leaf tobacco is great."

We are right glad to see this poisonous article in the same condition to which it has brought so many of its votaries. Not because we have any ill-will against the weed, in itself considered, for if let alone, it would be harmless enough, but because such a state is an encouraging symptom that its disease is gaining ground—a circumstance in which all good men ought to rejoice.

The same price current likewise states, that "there is a perfect stagnation in the sale of wines of all descriptions." The *tee-totalers* ought to give six cheers for this. We believe they have been somewhat instrumental in bringing about this state of things. Take courage, men and brethren! for although ye have to fight against fermented wickedness in high places, God will eventually give you a triumphant victory.

We wish to ask, if there are among our subscribers and readers, any *cider drinkers*? If so, how much better are you than *wine drinkers*? And how much better are wine drinkers than *rum drinkers*?

"O, but it takes a great deal more of cider to get a man drunk, than it does wine."

Well, you are probably willing to allow, that you drink a great deal more. The difference then, seems to be only in the quantity. On this ground, *small sins*, for instance, are of no great account; it is the great sins which do the mischief. But what does any person drink *cider* for, if water can be had? The object of drinking is to quench thirst. You will not say that any liquid will do this better than water; if you do, you impeach God's wisdom. For what purpose then is *cider* taken? We answer, it is to produce exactly the same kind of feeling, which rum and brandy when swallowed, produce. It is to produce a moderate degree of exhilaration; which, in other words, is to be *moderately drunk*. This is what *cider* is taken for, and no candid man can evade this conclusion.

We exhort you, then, to beware, if you profess to love the cause of temperance, and wish to see the foulest and most horrible scourge that ever infected poor human nature, driven from among us, we exhort you to beware! We exhort you to renounce *cider drinking*, as a practice which directly wages war against the blessed cause of temperance; and which may prove eventually, as it has in thousands of instances, the wreck of your dearest temporal and spiritual interests.

THE LOVE FEAST at the Bennett Street Station for the first quarter this year, was held on Monday evening, the 31st inst. The meeting commenced with the reading and singing of that majestic and soul-stirring hymn on the 366th page of our collection, beginning,

"Come, thou high and lofty Lord"

The hymn was sung to an appropriate and excellent tune called *Asbury*, and found on the 24th page of the Wesleyan Hymn. The effect of a large congregation of Christians joining in such a hymn and tune, was exceedingly delightful and salutary. The season was an uncommonly interesting and profitable one, on account of the copious effusions of the Holy Spirit, which cheered and animated the hearts of believers.

The time occupied in speaking was just an hour, in which space 90 persons spoke, and the congregation sung eight times.

We understand that the Love Feasts recently held at Lynn and Marblehead, were distinguished by a remarkable freedom in speaking, and an unusual spirit of brotherly love and heavenly feeling, such as pervaded Love Feasts in years past.

DIFFICULTIES OF METHODISM.—A man by the name of Annan, a Presbyterian somewhere in Pennsylvania or Ohio, has been publishing a book which he entitles "Difficulties of Arminian Methodism." The Pittsburgh Conference Journal says he seems to be well qualified for the work he has undertaken, viz., to vilify and distort Methodism, and that it is a most vulgarly abusive attack upon Methodist doctrines and usages.

Mr. Annan must think himself gifted with talents of a superior order, if he supposes he can accomplish that for which Toplady and the Hills in England, with Dr. Snell and the Christian Spectator in the United States, have labored in vain. If he is a combatant worth contending with, he will be glad to shrink from the contest, as his pugnacious predecessors did, with shivered lances.

MISSIONARY EDUCATION SOCIETY.

TO REV. J. HORTON:—DEAR SIR—Your communication of the 28th ult., addressed to me through the Herald, respecting the Missionary Education Society, affords me a favorable opportunity of spreading before the attention of the Church, the present circumstances and claims of that institution. Some of your questions involve details, respecting which, I regret, it will not be in my power to furnish any information; but, as far as the materials at my command will enable me, I shall attempt to develop, in a course of brief communications, the true character and real condition of the Society.

As the origin of the Society is recent, its history is familiar to the members of our church. It was formed at the Webster Conference, in 1834. At the session of the same Conference, Rev. C. K. True was appointed a travelling agent, to solicit donations and establish auxiliaries throughout the Conference. The amount collected by him was \$1,371 45, which, after paying the expenses of the agent, left in the treasury, \$1,091 01. The number of persons formed into societies, on condition of paying 50 cents per annum, amounted to 2,787. The amount of these subscriptions, exclusive of collections, ought to be about \$1,373 50; but owing to the neglect of the preachers, at the different appointments, there has been a considerable deficit. The last returns, for instance, show the amount raised to have diminished to \$849 29,—being \$171 72 less than of the preceding year.

The Report of the Executive Committee for the last Conference, states, that "so far as they can learn, about \$500 of that which was raised the first year, was obtained from collections, not including the annual subscriptions of members, so that upon this calculation there are at least 2000 persons, who, in consequence of neglect somewhere, did not pay their subscriptions." It is truly a mortifying indication among us, that a cause of such acknowledged importance should fall into decay, by so remarkable an indifference. The neglect complained of by the Committee, it is hoped, will be repaired the present year.

For the last and the present years, instead of a general agent, the Executive Committee appointed local agents to visit a specified number of societies, and preach, and take up collections in behalf of the treasury.

The number of beneficiaries for the first year was eight. During the last year, twelve received the assistance of the Society.

Your first question respecting the present state of the funds, I am unable to answer, the report of the Treasurer not being accessible to me. But I have no doubt from the above statement of the income of the Society for the last year, and the number of beneficiaries who have received its patronage, that its treasury must be exhausted, if not in debt; and that it starts upon the present year, sustained only by the prospective assistance of the auxiliaries.

The next inquiry, namely, "What will be the probable amount raised by the auxiliaries and in collections the present year?" I cannot, of course, definitely answer; but the subscriptions alone ought to amount to about \$1,400, according to the number of members in the auxiliaries the first year; and as the present year is the third, it is to be hoped that the number has considerably augmented; or, if it has not, no doubt can be entertained that it will be, by suitable efforts on the part of the preachers. The amount raised by collections the first year is estimated at \$500. The same sum can, without doubt, be pledged by the preachers at the last Conference, will give change to the probable resources of the treasury, during the ensuing year, the round sum of \$2000.

It is hoped, however, that the exertions of the agents, together with the co-operation of the brethren of the various circuits and stations, will extend the actual resources of the Society far beyond these calculations. Nothing is requisite but diligence on the part of the preachers, whose duty it is, according to the government of the Church, to revive and promote these benevolent institutions in their respective charges. It is, probably, with too much truth, that the Executive Committee, in their last report, charge the inactivity of the auxiliaries to the negligence of the preachers. Will they not, every individual of them, take hold with a vigorous hand this year, and impart to this noble project, the full assistance of their influence?

A. STEVENS, Cor. Sec'y.

Boston, Oct. 7.

PITTSBURGH CONFERENCE JOURNAL.—This paper is printed at Pittsburgh, Penn., and is one of the best Methodist papers in the United States. It is supported by the Pittsburgh and Erie Conferences, and has in Dr. Hunter, an intelligent man and an independent editor. We are pleased to learn that the paper is to be enlarged.

MR. STOCKING'S ADDRESS before the Young Ladies' Literary Society of the Wesleyan Academy, at Wilbraham, is an excellent and perspicuous sketch of the course of study most appropriate for the female mind.

The variety of subjects included in such a discourse, rendered it necessary, that the remarks on each should be brief; but the author has compressed much good, practical sense into his narrow limits; and, avoiding the rhetorical verbiage so common in such addresses, has confined himself to sound, practical observations. We could desire indeed, that the discourse should be in the hands of every studious female, as an excellent guide in her literary pursuits.

The project of a Literary Society for mental improvement among the Ladies of this celebrated Academy, is another evidence of the fact, so emphatically mentioned in the Report of the Committee on Education at the last New England Conference, and so complimentary alike to the Faculty and their fair pupils, that the institution has had perhaps unequalled success in Female Education.—The females who have received the mental fashioning of their character under the maternal hand of this beloved Alma Mater, adorn many of them, the literary institutions for females in all parts of the land; while still more illuminate, with the intelligence of cultivated minds and hearts, the more refined, but not less important spheres of wives and mothers.

If we may presume on a word of advice to the amiable members of this Society, we would suggest the importance of having their exercises as much as possible of a colloquial character. In the first place, this course would be the most agreeable and pleasant. Secondly, it would consist better with those notions of delicacy, which the sex are perhaps too much disposed to entertain, and which render the exercises adopted by the other sex in such combinations, too masculine for them; and thirdly, it would tend to do away the reproach, the most common that we know of, against ladies, viz. the usual frivolity of their conversation. We would not deny this charge as a matter of fact, but we ascribe the fact more to the influence of the other sex, than to those who suffer the reproach. Indeed, such are the facilities of society in this respect, that if a female should refuse to conform to a *la mode*, she might suffer under the imputation of a want of taste. But it is for females themselves to remove the reproach.

A MIS-CALCULATION.—When requested to furnish accounts of revivals, preachers sometimes reply, "We will do it, after we get through." Now this is a serious mis-calculation. The supposition ought to be, that the revival will continue until the whole world is converted to God!

We should esteem it a favor if those preachers in places where revivals are enjoyed, would furnish from time to time some general information of the progress of the work. Such information is always acceptable to our readers, and we trust always will be.

FOR ZION'S HERALD.

INTERESTING CONVERSION.

BR. BROWN.—The writer of the enclosed letter is a gentleman of considerable influence, and engaged in an extensive business in Havana, West Indies. He experienced religion, while travelling through this country some months since, on business connected with his mercantile affairs.

There were some traits in his conversion, which were peculiarly interesting to those who were acquainted with them. The relation of them may edify those of your readers who take delight in marking the dealings of God.

This gentleman was born in England, and had been instructed in the principles of Christianity previous to his removal to Havana; and being of a serious, contemplative turn of mind, and having been deprived of attending to the ordinances of religion for a number of years, he readily embraced every opportunity of attending public worship during his stay in the United States. Last autumn, while in the State of Maine, he heard something of the successful labors of Br. Stevens. When he arrived in this city, he immediately ascertained Br. Stevens' place of labor, and attended constantly upon his ministry. He took lodgings at the Tremont House, and on the first Sabbath after his arrival attended meeting at the Church street church, where he expected to hear brother S. He was very much interested with the exercises, though he did not hear him. In the evening, however, he heard him; and to use his own language, "I felt," said he, "as though the day of judgment had come! My sins rose up like a dark cloud before my afflicted soul, and where to hide myself, I did not know." He became miserable in the extreme, felt no disposition to eat, or attend to business. The salvation of his soul was now his great concern. He continued his stay in this city, in order to attend upon the means of grace. The gentleman who had first spoken to him respecting Br. S. introduced him to a pious Presbyterian family, who regularly attended upon his ministry. This family furnished him with religious tracts, and gave him suitable spiritual advice. He attended a public prayer meeting on the following Thursday evening, at the Church street church, and presented himself at the altar as a subject of prayer. The evidence which he gave of deep repentance and humility, at once interested many in his case.

He found no relief that night. He hurried home to his room at the Tremont, threw himself down, and passed the most of the night on his knees. The tracts on "Quench not the Spirit," and "My spirit will not always strive," which had been given him, he read many times. He at length laid down and tried to sleep, but could not. While on his knees early in the morning, he recollected that he had no Bible. He arose, hastened out of the hotel, entered the first bookstore he saw open, bought a Bible, hur-

ried back to his room, threw himself down, and there read, chapter after chapter, weeping, praying, and reflecting, nearly all the day.

When he arose the next morning, he began again to read and pray, and there, on that blessed morning, light broke into his mind! The light of God's reconciling countenance shone upon him! He arose a new creature! It was a glad morning to his soul. Every thing put on a new aspect. His room was a paradise. He praised God in a transport of joy. He went among his mercantile friends, and declared with rapture the change that had taken place. Many of them listened with interest, and invited him to their homes, where he might relate his change to a select company of their friends. He joyfully improved every such opportunity, and they were many. He remarked to one of his friends, when speaking of his happiness, "How strange is it that I should come away from a dark Papiet country, and here obtain the pearl of great price, and you, enjoying so many means of grace, be still without it! And now, what a treasure I have found. How valuable; and yet when I carry this jewel away with me, a jewel that is of more value than all the wealth of Boston, I leave none the poorer." "Yes," replied the gentleman, "I perceive, Mr. N., you are a rich, happy man; your lively countenance shows it."

His gratitude was great to all who had in any measure assisted him in obtaining this valued treasure. To the gentleman who mentioned Br. S. to him—the pious family where he received tracts and advice—and to the church and the "dear pastor," as he termed him who had been instrumental in his awakening, his gratitude knew no bounds. He went and purchased all the tracts he could find of that number which had done him so much good. He called on the Stewards of the Church, to purchase the new where he first sat, and heard the word of life.—When he was told that it was not in possession of the Stewards, but already sold, "Well," said he, "let me have the next." He cheerfully paid the value, and requested that it might be held by the Stewards, and always kept open for strangers. He conversed with me on the financial concerns of the Church, and how he could become one with us; "For," said he, "your people are to be my people, and your God my God." He desired to be admitted as a member of my class, and gave me a sum of money to assist in supporting the preacher, and promised to correspond with me concerning his spiritual state.

While here, he endeared himself to many, by the sweetness of his disposition, his boldness in declaring what the Lord had done for him, and the evident marks he gave of having experienced the new birth. When he left Boston, he passed through New York, Philadelphia, Baltimore, Charleston, Savannah, Mobile and New Orleans; and in each of those places, we heard from him, that he was the same as when here. He was invited by ministers of Episcopal and Presbyterian congregations, to address their people in their lecture rooms. In all instances he accepted the invitations, and rejoiced that he could express his gratitude to God before all people, for his wonderful goodness to him.

He has written several letters since his return to Havana, all of which breathe the same spirit of deep piety and communion with God. That the flame may be kept burning in his heart, and he become a great light to the place where he now is, is my ardent prayer.

If you think it would interest your readers, you are at liberty to publish the letter.

Yours, &c. A. H. BROWN.

Boston, Oct. 6.

HAVANA, 29th August, 1836.

DEAR BROTHER BROWN—Your welcome and valued letter of 17th April cheered me. I was glad to hear that the good work was yet progressing in Church street, trust and pray you will have a more general outpouring of the Spirit in Boston, and that numbers without number will yet be brought into the glorious liberty of the gospel of Christ. I have prayed repeatedly for the spiritual advancement of all my dear Christian friends in Boston, and yourself and class were not forgotten.

I thank God I have your prayers. I need them in this slave land, this Roman Catholic country, where we are deprived of Christian communion, church sacrament, &c., and where I have much to contend with among worldly Englishmen, Americans, Germans, &c. All these things I carry my opinions too far; that there is no necessity to think so much about religion, and some I believe think I am beside myself. Did not some think the same of our Saviour, and shall the disciple be better thought of than his master? "In the world ye shall have tribulation; but of good cheer, I have overcome the world."

"These are they who have passed through much tribulation, and washed their robes and made them white in the blood of the Lamb."

Newspapers have been sent me from New Orleans and Charleston, relating dear brother Stevens' visit to Newburyport. In Zion's Herald I also read with pleasure, of your Sunday School Classes, conversions, &c. I feel a lively interest in the work of God, and rejoice when I hear of sinners being brought into the fold of Christ.

I regret that I am of so little use here. I have, however, spoken so boldly upon the subject of religion, that a person in authority told me I ran a risk of being sent to the Calabans (a fortress used as a prison) and that he would use no interest to get me out, as he was disappointed of my proceedings. My blessed change is known to the Spaniards, but He who is with me is stronger than those who are against me.

My love to God, I rejoice to say, continues unabated, and the blessed influences of the Holy Spirit are at times abundantly poured upon me; by faith I look to Jesus, and feel that he intercedes with my heavenly Father on my behalf, and that I have the witness of the Holy Spirit proceeding from the Father and the Son, continually abiding with me. I know that I can do as is said in the Scriptures, and that it is only through Jesus my blessed Mediator, and atonement, that I can be saved; but I have the assurance within my own breast, that I am a new creature. It is indeed "well with me," and the Spirit witnesseth with my spirit, that I am born of God.

My dear Mother died a few weeks after learning of my blessed conversion. The joyful tidings gladdened her heart. My two pious sisters in England, rejoiced beyond measure. My dear wife continues unawakened, but I cease not at the throne of Grace to supplicate in her behalf, and I know that I have a prayer-hearing and prayer-answering God.

I know not whether dear brothers Stevens, Hamilton, Fillmore and Spaulding yet remain in Boston; if so, do please give my Christian and brotherly remembrance to them, and to the members of your class, and my dear brethren and sisters of Church street and Bennett street churches, amongst whom I received such kindness, and with whom I did indeed gather some of the grapes of Eschol. Memory often carries me back to the pleasant hours I passed among you, and a blessed light was then struck in my heart, that I trust will never be extinguished. By prayer, my Bible, hymns, and other religious books, I keep the flame burning, and I have enjoyed such seasons in my closet, that all worldly riches appeared but as baubles and trifles, which perish with the using.

Amidst all my deprivations, I thank God that I have the word of God to read and to meditate upon, and pray over, and that the throne of Grace is always approachable through the blood of Christ.

My Saviour's bleeding side
Poured out a double flood;
By water we are purified,
And pardoned by his blood.

My constant prayer is for an increase of faith, love and zeal, and more holiness. I feel that I am a living branch of the true vine, but I pray to be purged and bear fruit. I pass hours every day in religious exer-

cises, read my Bible with prayer, at least three chapters twice over, with all the notes and practical observations in Scott's Bible. Your Hymn-Book is in frequent use together with Baxter's Golden Treasury, &c. During the months of May, June and July, I read my Testament twice over on my knees, my three chapters every day; I am now going regularly through my Bible in the same manner, and on Sunday I read a double portion, and do indeed try to keep the Sabbath day holy. I feel prompted to write to dear brother Stevens, but I know not whether he yet be in Boston; wherever he is, I pray that his words may be given with power, and accompanied with the demonstration of the Holy Spirit. Oh! what a blessed comforter this is!

Yours, in the bonds of Christian love,

J. N.

YOUNG MEN'S MISSIONARY SOCIETY.—The annual meeting of the Young Men's Methodist Foreign Missionary Society of New England, was held in the Library Room of the Bromfield St. Church, on Wednesday evening, Oct. 5, at which the following officers for the year were elected:

A. B. SNOW, M. D., President.
A. H. BROWN, Vice President.
W. M. C. BROWN, Corresponding Secretary.
JOSEPH TRUE, Recording Secretary.
B. H. BARNES, Treasurer.

Managers

J. SLEEPER, T. PIKE,
N. K. SKINNER, L. TOWN,
T. PATTEN, JR., D. S. KING,
G. P. CLAPP, J. GOVE.

JOSEPH TRUE, Rec. Sec'y.

Oct. 6, 1836.

UNIVERSALISM.—Although Universalists have a thousand times been beaten in argument, yet they cling to their errors with a tenacity, which is as lamentable as it is surprising. There is not a superstition of Popery—an idolatry of Paganism—a dogma of Mahometanism, or scarcely a feature in skepticism itself, but can, with as much propriety, be made out from the Bible, as Universalism. In short, a man who believes in Universalism, believes exactly opposite to what the Bible explicitly teaches.

When we commenced, we intended only to remark, that the essays of SCRUTINY, whose seventh No. appears in this week's paper, are a most triumphant refutation of the heretical, yet sophistical peculiarities of Universalism. An attempt to evade them, would argue to our mind, a recklessness of moral principle, and a perfection in the wiles of sophistry, truly surprising. We think they are too wise to attempt it.

[From our Correspondent.]

MONTREAL.

Is Miss Monk's book true?—The Priests of Montreal have trifled with public opinion—Evidence of the book—Examination of the Hotel Dieu—A few questions.

MY DEAR SIR—Can the testimony of Maria Monk in her "Austful Disclosures" be relied upon as evidence of the character of the nunneries of this city? The question has derived considerable importance from the interest, almost unparalleled in the religious excitement of the age, which that publication has produced throughout the length and breadth of the American community. So intense, indeed, has that interest grown, that after a year's delay, the ecclesiastics who have the supervision of these establishments, are compelled to yield it at least, a respectful concession; and throw open for inspection, the solitary retirements, where consecrated feet have never before intruded. This, to say the least of it, is an indication not a little flattering to the power of public opinion, and proves, that even the magic spell of superstition, and the tenacity of religious prejudice, must yield and melt under its scorching scrutiny. The Hotel Dieu has been inspected. But the strong bias of the public mind to accredit the testimony of the eloped nun, is evidently reluctant to yield to the countervailing verdict of the committee.

Public opinion has been too long trifled with, by the ecclesiastics of Montreal. Its demands have been too long delayed to accept of any act of compliance at so late a date, without a little of hesitancy and a little of examination. However it may couch beneath the wand of superstition, and the power of the sceptre, under the domination of European Popery, it is free and independent here, and must be respected. There is a universal disposition to discard the counter publication, as an *ex parte* statement. The circumstances of the case do not appeal much to public credulity. Look at them for a moment.

The "Austful Disclosures" make their appearance in the midst of a general perturbation of the mind of the community, excited by recent events connected with the Roman Church. The more excited minds of the country, seize upon it with avidity, while cooler judgments find internal evidence in the book, which compels the opinion, that it is not, that it cannot be a fabrication. The public prints discuss the veracity of the work, until the name of the authoress is as familiar, as that of any political personage whose name is before the public; and every chapter is quoted into the periodical prints in every city, town and village from Maine to Georgia. The common parlance of the social party, the religious interview of the stage coach, the steamboat, the rail road cars, the highways and the byways, has reference to the Hotel Dieu. Meanwhile, all this excitement elicits not the whisper of an echo from the Montreal Nunnery. One year passes away as silently as if priests and nuns had all been gathered to their fathers. When, after an intermission sufficiently long for Jesuitical craft to exercise its tact, their Holinesses come forward, howing most sanctimonious obedience to the public, and gravely announcing, that its demand for an impartial examination of the building, which had long since been silenced by a tacit refusal, should be most courteously granted. And who were to constitute the committee for the impartial examination? Why, Mr. Jones, editor of the Catholic paper, L'Ami du Peuple, who had been defending the Nunnery all the year, was to go before, and lead the way: a Presbyterian clergyman of Montreal, who had been writing essays for the papers of the city, vindicating the Nunnery and denouncing the New York Protestant Association, was to follow; and the rear was to be brought up by others known beforehand to be, *bona fide*, fitted for the Jesuitical farce. What judgment can an impartial public person of this procedure? Why did not the priesthood of Montreal allow Miss Monk, who had been earnestly soliciting the privilege, to pass through the cloistered halls, with a suitable committee, that the burning blush of conscious guilt might scorch her cheek, while the very stones of the walls cried out in defence of the calumniated innocence of the angels of purity and retirement, whom she had dragged before the world? Why did they not summon the whole junta of her friends and public defenders in New York, to participate the mortifying refutation of their slanders? What could have been more decisive, more effectual in defeating the efforts of all the heretics of the "Protestant Association?" How could the clamorous tongues of the Brownwells, the Bourne, and the Breckenridges have been more completely paralyzed with dumbness? Such a refutation would have been conclusive and triumphant. The sensation of sympathy for persecuted innocence, which the success of such an examination would have sent forth, would thrill through the community, and the reaction be tremendous. It would have thrown up and scattered to the winds all projects against the progress of Popery, and advanced its influence more than any

event which has occurred in its North American history. Surely, if the "Austful Disclosures" are not true, the priests of Montreal have degenerated from the calculating sagacity that has always characterized this order.

These circumstances look dark; but when they are considered in connection with the character of the Papal Church, and the whole history of European monachism, our suspicions become doubly strengthened. Does not all knowledge of human nature, teach us that the celibacy of these ecclesiastics, attended by that ruminating and superstitious devotion which, remarkable as it may seem, all history proves to have a licentious influence on the mind, must expose them to liabilities, and strong ones, in their proximity and relation to these establishments? Does not the easy remission of sin, procured by the forms of the church, increase these liabilities to an extreme? Did any man in his senses ever read the book containing the questions for the confessional, and doubt that they must lead to corruption? And is it not known, that these questions are proposed not only in the common confessionals, but particularly in the retired solitude of the monasteries? And do not the morals of the whole Catholic world furnish a practical testimony to these suspicions? Can it be supposed, that, unless in extraordinary examples of moral purity, human nature can remain uncontaminated amidst such temptations; and can we believe that there exists such a moral phenomenon, such a disparity in human nature, that where all other passions are more or less undisturbedly manifested, the single one in question is extinct?

And what does the history of the monastic life certify on this point? Do not their own authentic writers bear testimony, and but one testimony respecting them in all ages of their existence? Have not even the authorities of the Church been compelled by the voice of public complaining to interfere, and perform the Herculean task of cleansing these Augean stables? They have been vast ecclesiastical brothels, in all Western Europe. The European priesthood are men known to be as complete examples of vice, as can be found; and must we believe that a transfer across the Atlantic, to a situation exposed to the same temptations, can destroy the inveteracy of vice from their nature? Certainly, if the accusations against the Hotel Dieu are not true, *Nul vice unquam tam dispar sibi*.

I repeat, the circumstances of the case look dark. The public mind is not so fickle in the American community, as to abandon convictions sustained by such strong probabilities, on the *ipse dixit* of the credulous believers in the purity of a church, whose whole history refutes, and whose whole construction and genius denies its pretensions to purity. Nor will its opinion be shaken by the *ex parte* verdict of a committee, not one of whom was appointed by the antagonist party, and not one of whom represented the sentiments of that party. Miss Monk and her friends are still demanding admittance to the Nunnery. They are willing to take the whole community with them, but the priests of Montreal are deaf to the demand. It is a fair one, and the people will sustain it. It must be granted, or the efforts of these pretenses to defend themselves, will be wasted on the winds.

A. S.

HORRIBLE TRAFFIC.

The following extract from the Virginia Times, shows the horrid extent to which the Slave Trade is carried in our own country. Yes; in the "land of the free," One Hundred and Twenty Thousand SLAVES are exported annually from a single state, Forty Thousand of whom are sold, and produce an income to the state, of Twenty Four Millions of Dollars.

Who has brought against the Slaveholding States a blacker charge than this? And how ought our land to mourn, and her people to clothe themselves in sackcloth, till these abominations shall cease!

"We have heard intelligent men estimate the number of slaves exported from Virginia within the last twelve months at 120,000, each slave averaging at least \$600, making an aggregate of 72,000,000. Of the number of slaves exported, not more than one third have been sold (the others having been carried by the owners who have removed) which would leave in the state the sum of \$24,000,000 arising from the sale of slaves."

FOR ZION'S HERALD.

The following resolution was presented to the New England Conference, at its last session, by Rev. E. O'Brien:—

Resolved, by the Junior Preachers' Society of the New England Conference, that we request the Conference to appoint, at each annual session, several of its members to deliver at its next annual session, sermons on some particular theological subjects.

On motion, voted, That a committee of three be appointed to select subjects, and appoint Preachers, agreeably to the preceding resolution.

O. Scott, D. Dorchester, and J. Horton were appointed said committee.

A true copy. D. FILLMORE, Sec'y.
Lynn, Oct. 3.

A GREAT IMPROVEMENT.—Government has it in contemplation, says the Washington Globe, to issue three new coins to take the place of the cent, which is so bulky and unsightly for such an use. These are to be made of a mixture of silver and copper; the half cent will be the size of a silver half dime; the cent will be of the size of the ten cent piece, and the 2½ cent piece of the size of a quarter dollar.

YOUTH'S COMPANION.—A weekly newspaper for youth; and the best with which we have ever become acquainted. We call it the best, because the principal feature of its contents, is a parental watchfulness which exercises over the minds of its youthful readers. It must therefore be a salutary and timely assistant to parents, who certainly need every such aid they can command.—See advertisement in another part of the paper.

MIDDLETOWN COLLEGE—NEW PROFESSORSHIP.—BR. BROWN.—Please insert in your columns, the following Address of the Board of Trustees and Visitors of the Wesleyan University, and allow me to call the special attention of the friends of education in the N. E. Conference, to the proposed "plan of raising \$20,000 to endow a Professorship."

If any one inquires, what need is there of any new Professorships, I answer, there is great need of the services of an able instructor in Hebrew and Oriental Literature. Many young men preparing for the ministry are very desirous of obtaining a critical knowledge of the original text of the Bible, before they are thrust out into their work. Whatever diversity of sentiment there may be respecting Theological Seminaries, there can be no objection in any consideration mind, to young men's studying the Bible in connection with their collegiate course. How desirable to a minister, to be able to read the Holy Scriptures in the words in which the Holy Ghost spoke unto the prophets, to draw water for himself out of the wells of salvation, to be assured of the correctness of the translation, and to mark those exquisite shades of meaning, which only the original languages can convey. One short lesson a day, will carry a student through the Bible before he will complete the usual college course. And experience will prove that this would impress the sacred writings upon the memory, better than any other method of reading.

A Professorship in Hebrew is not found in many Colleges in this country, for the reason that Theological Seminaries are resorted to for such learning; but there is

Methodist institution of this kind, and a special need of such a department in it, will not the N. E. Conference underdetermine? It can be done very easily, and be taken into consideration. To be opened in your columns for subscription, entitled, "SUBSCRIPTION TO THE 'PROFESSORSHIP.'" Will not the friends of their names to the Editor, until they will commence the work?

Yours in the Lord,

Middletown, Conn., Oct. 4, 1836.

P. S. We have a funeral at the City of New York, from Canada, died of the dysentery. He was a member of the Wesleyan University, and was highly distinguished as a scholar.

The Board of Trustees and Visitors of the Wesleyan University, to the Members and Friends of the Church, within the bounds of the New England Conference, and Eastern Annual Conference.

RESPECTABLE BRETHREN AND FRIENDS:—The annual meeting of the joint board of Trustees of the Wesleyan University, the sum of four annual conferences, and the incorporation, granted by the Legislature of Connecticut. As the guardians of our duty not only to watch over and give information to its friends and true state, character and claims; but on what ground they can place confidence and usefulness of the Wesleyan University, whether its patronage and contributions are worthily bestowed.

Cleared, bribe Inca, Green, for Halifax; Carrabasset, Lewis, New Orleans; William, Hatch, Savannah; Baltimore, Taylor, Baltimore; Palm, Snow, Philadelphia; — Schrs. Poyasset, Windford, Port au Prince; Earl of Chatham, (Danish) Hinds, St. Croix and St. Thomas; Eliza, (Br.) Cunningham, Halifax; Zealous, (Br.) Johnson, Digby; Freetown, (Br.) Stanwood, Yarmouth; Ino, (Br.) Wyman, Briar Island; Victor, Can, Nisport, Albany; Everett, Studley; Salem, Eldridge; Sun, Nisport, and Wm. Roscoe, Meeker, New York; Washington, Hollowell; Lydia, Portsmouth; Mary Gay, do;—Sloop Sabine, Haverrhill.

FRIDAY, OCT. 7.
Arrived, ships Concord, Thompson, Calcutta, May 15;
 Niagara, Howes, Liverpool; Trescott, Lindsey, New
 York;—Schns. Osprey, Perkins, Kennebunk; Medium,
 Poole, Gloucester;—Sloop Renter, Simmons, Duxbury.
Departed, ship Carolina, Harding, Charleston;—barks
 Frederick, (Br.) Westcott, St. John, N. B.; Pearl, (Br.)
 Fletcher, do;—Schns. Annawan, Paine, St. Johns, N. F.;
 Only Son, (Br.) Barr, Digby;—Aradale, (Br.)
 do; Minerva, (Br.) Murphy, Windsor; Myers Barton
 Dazey, Philadelphia; Brilliant, French, New York; Cla-
 ria Fisher, Littlefield, do; Constitution, Plymouth; Cor-
 delia, Bangor; Milledgeville, Portland; Satellite, Dover.

SATURDAY, Oct. 8.
Arrived, brigs Zealand, Keating, New Orleans; Sea Island, Sedrick, Savannah; Standard, Snow, Philadelphia; Schurs, Comet, Robinson, Phippsburg, Me.; Wm. Tell, Benn, Dover; Herald, Low, Gloucester; Oscar, Baker, New York; Reeside, Sherwood, do; Cherub, Cyton, Gloucester; Emblem, Kelly, Norwich; Edw. Preble, Bowman, Eastport; Dover Packet, Trefethen, Dover; Java, Otis, Bristol, Me.; Planter, Tuckerman, Portsmouth; Glide, Winsor, Duxbury; Jnoites, Kelly,

Cleared, barkers Moscow, Low, Hamburg; Isabella, George, Alexandria; brigs Rice Plant, Mayhew, Havana; Ann, Wals, New York, Man, Hove, Mobile; Wankinco, Ryder, Alexandria; Ida, Ballet, Boston; Wankinco, Wain, Matthews, Philadelphia; Lycoming, Daggett, do; Schrs. George, Tripe, Aux Cayes; Industry, (Br.) Kirby, do; (Br.) Richards, Archat; Hercules, (Br.) Lockhart, Windsor, Rhine, S. C.; (Br.) Lockhart, (Br.) Williams, Alexandria; Esquimaux, Mack, Richmond; William, Hopkins, Baltimore; Torch, Flynn, Philadelphia; Albany Packet, Bearse, Albany; Stranger, Daggett, do; Brighton, Harding, New York; Frierdson, Daggett, do; Mirror, Thatcher, do; Baltic, Beale, New York; do; Mirror, Thatcher, do; Baltic, Beale, New York; do; Mirror, Thatcher, do; Lydia, Mills, Hartford; Medoak, Winchenbauch, Waldboro; Mary, Heath, August, do; Foster, Chase, Ellsworth; Superior, Low, do; Boston, Foster, do; New York, do; New York, do; Nun, Cook, Newburyport; Banner, Baltic, Hallowell; Crown, Baker, Providence;—Sloops Abigail, Waldboro, Salem; Trader, Humpus, Wareham; Jas. & Lucy, Delaney, New Portland; Thetis, Robbins, Plymouth; Fame, Beale, August, Leader, Norron, Castine; Carouie, Truethen, Portsmouth.

SUNDAY, Oct. 9.
Arrived, ships Naples, Johnson, Mendak, April 17; barka Brive, Lane, Kuo Janeiro; Suffolk, Smith, Scotchland; brig Eliza Ann, Vinecut, Cape Haytien; Schooner, Charles, Wells, Parker, Havana; Gen. Jackson, Gilchrist, Baltimore, Philadelphia; Vesper, Baltimore; Gardner, Gilchrist, Philadelphia; Vesper, Hopkins, do; Packet, Mouchy, do; Sophronia, Del, Wait, Augusta; Fairplay, Poncey, Ellsworth—Schrs. Rapid, Gould, Aux Cayes; British Tonn, (Br.) Thomas, (un- compliance, Wm. Wallace, Mary Adams, N. J.; Splendid, Mann, Farmer, and Trio, all from New York; Echo, Rey; William, New Bedford; Soltan, Saybrook; Tigris, Niagara, Grecian, Ormant, Oliver, and Clarion, Albany; Mary, Hamilton, Mary Adams, Middleton Point, N. J.; Splendid, Kingston, N. Y.; Rambler, Philadelphia; it, Alexandria; Clo, Kingston, N. Y.; Queen, N. Bedford; Tiberius, Philadelphia; Atalanta, Kingston, N. Y.; Rialto, do; Samuel, Philadelphia; Lucy & Abigail, do; Annier, Providence; Factor, do; Delight in Peace, do; Angler, Saco, Success, Gloucester; sloops Pilot, Salem; Atlanta, Plymouth.

Boston Prices Current.

APPLES, new, bbl.	from \$2.25 to 4.00
BEANS, white, per bushel.	1.75 2.25

BEEF, mess, bbl.	12.00	12.25
cargo, No. 1,	9.25	10.00

prime,	.	.	.	.	7.50	8.00
BEESWAX, American, lb.	.	.	.	.	26	29
CHEESE, new milk, lb.	.	.	.	.	8	11

FEATHERS, northern, geese, lb.	—	—
southern, geese,	54	60

FLAX, American, lb.				
FISH, Cod, per quintal,			3.00	3.25
FLOUR, Canadian, bbl.				

FLOOR, Genesee, 661.	9.50	9.75
Baltimore, Howard street,	9.50	9.75
Baltimore, wharf.	—	8.75

Alexandria,	9.25	9.50
GRAIN, Corn, northern yellow, per bushel,	1.20	1.20

southern yellow,	1.10	1.12
white,	1.08	1.10
Rye, northern	1.05	

